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Sacramental Devotions,

And Suitable

MEDITATIONS.

Peculiarly Adapted to the

Communion OFFICE.

Compiled out of the

CHURCH-LITURGY,

And many other Eminent TRACTS of
Devotion, for *Private Use*.

This do in Remembrance of me, 1 Cor. xi. 24.

Ecce plus quàm Paradisus hoc loco: Creatoris enim Carne saturatur Creatura; Filii Dei Sanguine mundatur pœnitens Conscientia, Corpore Christi aluntur Christi, Capitis Membra, Divinis & Cœlestibus Epulis pascitur fidelis Anima.

JO. GERHARD, Med.

Revised by J. A. KING, A. M. Preacher
of the New Chapel in *Long-Acre*.

The SIXTH EDITION, with Additions.

L O N D O N :

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M.DCC.XXXVI,

K.
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TO THE
READER.

 *T* may be thought necessary to inform the Reader, that the Devotions and Meditations contained in the ensuing Pages, being adapted to the proper Office of the Communion in our Church Liturgy, were collected by an excellent and judicious Person [** now with GOD.*] for his own private Use. The Publisher has been advised to recommend them

** The late eminent Mr. Colston, the worthy Brother of the ever-memorable Mr. Colston of Bristol.*

4 To the READER.

to the World, with Leave from his Executrix, as very useful towards a due Celebration of the most solemn Service of our Church. And tho' there are Prayers and Meditations, various, and almost numberless already extant upon the Subject of the Sacrament, and some of them useful in their kind; yet it must be truly owned, that some others of them are so tedious and prolix, or else so loose and immethodical, not to say, many times, so overstrained and terrifying, that instead of helping Devotion, they have really flagg'd it; and though, it may be charitably hoped, not intended, by the first Composers, have yet, in many Cases, tended, instead of informing,

ing,

ing, to overburthen the Conscience, and rather to distract and confound, than to edify and improve.

THE Reader, in his Perusal of this short MANUAL, will find, that the Author has judiciously avoided all Occasion of any such Imputation; and that, as there is nothing Superfluous, so there is nothing in the whole Collection, but what is suitably adapted to his main Design, which is to raise Fervour in Devotion, without Enthusiasm, and to kindle in every worthy Communicant's Heart a Zeal for God, but yet according to Knowledge.

THERE are added, by a Friend of the Author's, Two other Meditations, translated from the Latin of JOHN GERHARD, which because they relate to the Subject of the Sacrament, and fall naturally in with the foregoing Meditations, &c. therefore it has been thought proper to annex them by way of Appendix to the Prayers themselves, and may be profitably imploy'd in the preparatory Duties, as the Time and Leisure will admit.



Sacramental



Sacramental DEVOTIONS,
AND

Suitable MEDITATIONS.

Advice and Directions about Receiving
the HOLY SACRAMENT.



THE Holy Sacrament, or
Last Supper, of our most
blessed Lord, is the most
solemn Institution of our
Religion ; and as we are
Christians, we are obliged to the fre-
quent Receiving of it ; and we cannot
neglect it, without a great Contempt

8 *Sacramental Devotions,*

of our blessed Saviour and his Religion. He hath appointed it for a solemn Remembrance of his great Love to us, in laying down his Life for us; and therefore he commands us *to do it in Remembrance of him*; and St. Paul tells us, *That as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death till he come.*

BOTH the *Comfort* and the *Benefit* of it are great: The *Comfort* of it, because it does not only represent to us the exceeding Love of our Saviour, in giving his *Body* to be broken, and his *Blood* to be shed for us; but it likewise seals to us all those *Blessings* and *Benefits* which are purchased and procured for us by his *Death* and *Passion*; the Pardon of Sins, and Power against Sin.

THE *Benefit* of it is also great; because hereby we are confirmed in *Goodness*, and our Resolutions of better
Obc-

and fuitable Meditations. 9

Obedience are strengthened ; and the Grace of God's Holy Spirit to enable us to do his Will, is hereby conveyed to us.

AND the best Preparation for it is, by a sincere Repentance for all our Sins and Miscarriages, which we remember our selves to be at any time guilty of ; by daily Prayer to God, that he would give us a sincere Repentance for all our Sins, and mercifully forgive them to us ; and by a sincere and firm Resolution to forsake our Sins, and to do better for the future ; to be more careful of all our *Actions*, and more constant in Prayer to God for his Grace to enable us to keep *his Commandments* ; by being in *Charity* with all Men ; and by forgiving those who have injured us by *Word* or *Deed*, as we hope for Forgiveness from God.

AND let none of us say, that we are not fitted and prepared for it. It

10 *Sacramental Devotions,*

is our Duty to be so: And if we be not *prepared* to receive the Sacrament, we are not qualified for the Mercy of God, and for his Forgiveness; we are not prepared for the Happiness of Heaven, and can have no Hopes to come thither. But if we prepare our selves as well as we can by Repentance, and Resolutions of growing better, and by praying heartily and earnestly to God for his Grace, he will accept of this our *Preparation*, and will give us all the Comforts and Privileges that belong to this Holy Sacrament.

AND in order to this, it will be necessary in our private Examinations, to consider distinctly the Exhortation before the Celebration of the Holy Sacrament, as placed in the Communion-Office, and beginning with, *Dearly beloved in the Lord, &c.*

*Two COLLECTS to be added to your
Private Devotions the Days of
Preparation.*

I.

AL MIGHTY GOD, who of thy
tender Mercy didst give thine
only Son Jesus Christ to suffer Death
upon the Cross for our Redemption,
and didst in thy Holy Gospel com-
mand us to continue a perpetual
Memory of that his precious Death
until his coming again; hear me,
most merciful Saviour, I humbly be-
seech thee, and make my Desires after
this *blessed Sacrament* answerable to
my Need of it. But, O Lord, how
shall such a Wretch as I dare to ap-
proach thy Table? How shall I pre-
sume to take the Childrens Bread,
who am as a vile Creature in thy
Sight? I have often trampled those
precious Things under Foot, either
A 6 carelessly

12 *Sacramental Devotions,*

carelessly neglecting, or unworthily receiving those *holy Mysteries*: Yea, my horrible Guiltiness makes me tremble to come, and yet makes me not dare to stay away; for where shall this polluted Soul be washed but in this Fountain *opened for Sin, and for Uncleanness*? Hither then I come; and thou hast promised, that *him that cometh to thee, thou wilt in no wise cast out*. Cloath me therefore, O God, in the *Wedding Garment*, even *the Graces of the Gospel*; and make me, though of my self a most unworthy, yet by thy Mercy, an acceptable Guest at thy Table, that I may not eat or drink my own Damnation, but Salvation, through the Merits of Jesus Christ our Lord.
Amen.

II.

I WILL not presume to come to thy Table, O merciful Lord,
trusting

and suitable Meditations. 13

trusting in mine own Righteousness, but in thy manifold and great Mercies, declared unto Mankind in our Lord Jesus Christ; for whose sake, give me, I pray thee, such a Preparation of Soul, as may qualify me to approach thy Altar. Accept of the Expiation which thy Son hath made of all my Transgressions, by the Sacrifice of himself, as of a Lamb without Spot or Blemish. Let the Remembrance of my Sins, and of his bitter sufferings for them, pierce my very Heart, and engage me for ever to love and serve him, who laid down his Life for me. Cleanse me from all Filthiness of Flesh and Spirit, that I may be a real Partaker of those *Blessings and Benefits* which are represented in the Sacrament of Christ's *Body and Blood*. Strengthen, O God, all good Resolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant, which I made in Baptism,
and

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and now intend to renew in the Holy Sacrament, by dedicating my self intirely, and for ever, to the Service of my blessed Redeemer, who hath loved me, and washed me from my Sins in his own Blood: To him be all Honour and Glory, Thanksgiving and Praise, Love and Obedience, for ever and ever. *Amen.*



DEVOT



DEVOTIONS *to be used on*
the Wednesday and Friday
preceding a Communion Sun-
day, in order to a worthy
Reception.

An humble CONFESSIO*N.*

I HAVE sinned: What shall I do
unto thee, O thou Preserver of
Men! Lord, I am not worthy
to come under thy Roof, but speak
the Word only, and thy Servant shall
be healed.

O GOD, to whom Vengeance be-
longeth, shew thy self, but let it
be in Pity and Compassion, to thy
wretched

16 *Sacramental Devotions,*

wretched and unworthy Servant, who in all Humility confess my self a wicked and sinful Creature. I acknowledge those Sins, which, if I would, I cannot hide from thee; viz. - - - - - I accuse my self of my wicked *Desires* and *Thoughts* which I have conceived; of my wanton and evil *Words* which I have spoken; of my naughty and ungodly *Deeds* which I have committed; of wanton and idle Sins; of serious and deliberate Sins; of secret and whispering Sins; of presumptuous and crying Sins: And now, my most merciful Father, accept, in thy abundant Compassion, I humbly beseech thee, my unfeigned Sorrow for all my past Transgressions. And grant, that I may never so presume on thy Mercy, as to despise the Riches of thy Goodness; but that thy Forbearance and Long-suffering may lead me to Repentance, and Amendment of my sinful Life, to thy Honour and Glory, and my final Acquittance and Absolu-

and suitable Meditations. 17

Abolution in the Day of the Lord
Jesus. *Amen.*

ALMIGHTY GOD, unto whom
all Hearts are open, all Desires
known, and from whom no Secrets
are hid; Cleanse and direct the
Thoughts of my Heart by the In-
spiration of thy Holy Spirit; that I
may discern and lament the Miscar-
riages of my *past Life*, and for the
Time to come may perfectly love
thee, and worthily magnify thy holy
Name, through Christ my Saviour.
Amen.

A Penitential PSALM.

*OUT of the Deep have I called unto
thee, O Lord: Lord, hear the
Voice of my Complaint.*

2. *If thou, Lord, wilt be extreme
to mark what is done amiss: who may
abide it?*

3. *For*

18 Sacramental Devotions,

3. For there is Mercy with thee :
therefore shalt thou be feared.

4. Have Mercy upon me, O God,
after thy great Goodness : According
to the Multitude of thy Mercies do
away mine Offences.

5. Wash me thoroughly from my
Wickedness : and cleanse me from my
Sin.

6. Make me a clean Heart, O
God : and renew a right Spirit within
me.

7. For I acknowledge my Faults :
and my Sin is ever before me.

8. Turn thy Face from my Sins :
and put out all my Misdeeds.

9. For my Wickednesses are gone
over my Head : and are like a sore
Burden, too heavy for me to bear.

and suitable Meditations. 19

10. *I am feeble and sore smitten: I am brought into so great Trouble and Misery, that I go mourning all the Day long.*

11. *My Heart panteth, my Strength hath failed me: and the Voice of my Groaning is not hid from thee.*

12. *Mine Enemies revile me all the Day long: and they that hate me wrongfully, are many in Number.*

13. *Deliver me from Blood-guiltiness, O Lord: and my Tongue shall sing of thy Righteousness.*

14. *Thou desirest no Sacrifice, else would I give it thee: but thou delightest not in Burnt-offerings.*

15. *The Sacrifice of God is a troubled Spirit: A broken and contrite Heart, O God, shalt thou not despise.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

An

20 *Sacramental Devotions,*

An Act of CONTRITION.

BEHOLD, Lord, with thy wonted Mercy, the Doubts and Confusions of my troubled Breast: For, when I look up to Heaven, and consider the Majesty of my great and holy God; and from thence draw my Eyes back upon my self, and view my own Vileness and horrible Sinfulness, I am all Perplexity, Distraction, and Horror: Thou biddest me come, and if I refuse, or neglect to comply with that gracious *Invitation*, I forsake my own Mercy, and deprive my self of Life and Happiness; but if I come unworthily, I am equally miserable, and shall be punished for the high Indignity of bringing so polluted a Guest to so pure and heavenly a Feast. What Course shall I then take to be safe when Danger and Death threaten on either Hand? I will even fly to thee, my God; and instead of consulting with Flesh and Blood, or
heark-

and suitable Meditations. 21

hearkning to the too deceitful Insinuations of my too rash, or too timorous Reason, will ask Counsel of thee, my infallible and only Oracle in Difficulties, my never-failing Help in Necessities and Distresses.

TEACH me, I beseech thee, the right Way, and lead me in such Methods of holy Preparation, as may be proper and suitable to so exalted an Act of Religion. I know that these Approaches to thee in the *blessed Sacrament*, are exceeding beneficial and delightful; but make me know withal, in what manner thou must be approached, to render that which is desirable in itself, safe and profitable to me in particular. Give me, I beseech thee, a due Sense of the Greatness of the *Mystery*, and the Excellence of thy *Mercy* in it: And consequent to that, fill my Soul with pure and holy Affections, with earnest Longings, with godly Sorrow, with sincere and stedfast Resolutions, with profound
Reve-

22 *Sacramental Devotions,*

Reverence and ardent Devotion : that my Heart may be a clean, though homely, *Receptacle* for my Saviour, such as he will not disdain ; and I so well dispos'd a Guest, at this *divine Feast*, this *spiritual Sacrifice*, that thou may'st bid me welcome to thy Table, and the Food I receive there, may nourish me to *Life Eternal*.
Amen.

Another, with Promise of AMEND-
MENT *of* LIFE.

MOST merciful Father, so infinite is the Goodness of thy Nature, that thou art always ready to pity and relieve the Poor and Needy, and to extend thy timely *Succours* to us helpless Sinners. Of the Truth whereof thou hast given me, who am the vilest of Sinners, a most sensible Proof and Experiment. For not long ago, I was so dead in *Trespases* and *Sins*, that hadst thou not took Pity upon me, and quickened me by thy
Grace,

and suitable Meditations. 23

Grace, I had died for ever: My *Understanding* was so blind, that I saw not my Danger; my *Conscience* so fear'd, that I felt not my Guilt; my *Will* so inflav'd to my Lusts, that I could not endure to think of parting with them: But now, blessed be thy Grace, which first excited my *Endeavours*, and hath hitherto prospered them; I do not only see the Danger my Sins have exposed me to, and sensibly feel the Guilt of them, but am freely willing to renounce them for ever; and to part even with those darling Lusts which have hitherto been as dear to me as my right Eye. And now, O Lord, I am come before thee, and I hope, with a true, loyal and sincere *Heart*, to offer up my Soul and Body to thee, and vow an everlasting Obedience to thy blessed Will. For Jesus's sake, refuse not this poor Oblation, which, though it be infinitely unworthy thy Acceptance, is the best Thing I am able to present thee. To thee, O glorious Trinity,

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Trinity, *Father, Son and Holy Ghost*, do I, from henceforth, eternally devote my self, and all my Faculties; I utterly abjure all known and wilful Sins and Rebellions, and particularly all such as have been hitherto most dear unto me. [*Here name the Particulars*] faithfully promising, by thy gracious Assistance, from henceforth to renounce them all, and to observe thy Laws, without any Reserve or Exception. This, in the Sincerity of my Soul, I do *vow* to thy Divine Majesty; and, however I may be hereafter tempted, I will never wilfully depart from it, or from any Part of it: So help me, O my God, for Jesus Christ his sake. *Amen.*

*A PRAYER to supply the Defects
of other Devotions.*

AL MIGHTY God, the Fountain of all Wisdom, who knowest my Necessities before I ask, and my Ignorance in asking; I beseech thee
to

and suitable Meditations. 25

to have Mercy upon my Infirmities,
and those Things which for my Un-
worthiness I dare not, and for my
Blindness I cannot ask, vouchsafe to
give me for the Worthiness of thy Son
Jesus Christ our Lord : In whose Name
and Words, I sum up all my Wants,
saying,

*Our Father which art in Heaven,
&c.*

THE Peace of God which passeth
all Understanding, the Blessing of God
Almighty, the Father, the Son, and
the Holy Ghost ; the Virtue of
Christ's blessed Cross and Passion ;
be with me Now, at the Hour of
Death, and in the Day of Judgment.

Amen.



B

A M E D I-

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A MEDITATION *upon* Christ's
Invitation to the Blessed SA-
CRAMENT.

Christ. **C**OME unto me, all ye that
labour and are heavy la-
den, and I will refresh
you. The Bread that I will give, is
my Flesh, which I will give for the
Life of the World.

Disciple.] THESE, Blessed Jesus,
are thy Words, on which my Soul
securely rests itself, because my Sa-
viour, who is *eternal Truth*, hath
spoken them. These thy gracious
Invitations I will receive with holy
Gratitude, with humble, but intire
Confidence; and 'grave them upon
my Soul in deep and indelible Cha-
racters.

and suitable Meditations. 27

ractions. And stupid I must be beyond Imagination, if Encouragements so kind, do not awaken and very sensibly affect me. But, alas! at the same Time that thy Call inclines me to come, my own grievous Transgressions fly in my Face, and the Terrors of a guilty Conscience keep me away. Thou biddest me raise my dejected Looks, and direct my Steps to Heaven. Thou exhortest me to begin to live immediately, by taking the sweet Foretastes of Immortality, in that Bread which is the Food of Souls. How refreshing will that be to a miserable Sinner, who thinks even the meanest of thy Gifts, which conduce to his bodily Sustenance, too good for him! But to be invited to eat of thy most blessed Body, and admitted to partake of the *lively Figures* of thy divine Blood; the Commemoration of thy Death, and sure Pledges of Salvation; What astonishing Kindness is this? Lord, what am I, that I should be thus suffered to approach thee?

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Behold ! the Heaven of Heavens cannot contain thee, and yet thou vouchsafest to take up thy Abode with Man, that is a Worm ! The Angels are not pure in thy Sight, and yet thou sayest to wretched Sinners, *Come unto me, all ye that travail, and I will refresh you !*

CONSIDER, O my Soul ! if the Patriarchs and Prophets of Old expressed their Zeal and Devotion, by all the Marks of Reverence, and Respect to the *Figures* of the divine Presence ; shall I be negligent in my Preparations to meet my God himself, in the *spiritual Participation* of my Saviour's Body and Blood ? They adored the *Representation*, and shall I disregard the *Substance* ; the Sum of all God's Mercies, and Man's Hopes ? How should we labour to omit no Testimony of our Reverence, and to express an humble Sense of the unspeakable Honour this King of Heaven does us, when he vouchsafes to
come

and suitable Meditations. 29

come home and dwell in our Hearts ; and by the consecrated Elements *verily* and *indeed* to give and unite himself to every faithful Soul ? This is a Mystery above our Comprehension ; for who can discover those Mystical Methods, by which *spiritual Grace* is conveyed, with *bodily Sustenance*, to the Faithful ? How Bread and Wine should be made Instruments of strengthening the *Soul*, of purging away the Blemishes and Reproaches of *Nature*, and taking out the Stains of Sins, and *vicious Habits* contracted by conversing with a naughty World ?

SUCH is the new Life and Health, which good and holy Men experimentally find upon these Occasions. And who then can sufficiently lament the general Lukewarmness, the senseless Stupidity of Mankind in this great Concern ? How hardly are they prevailed upon to accept their own Mercy ? How rudely do they turn

30 *Sacramental Devotions,*

their Backs upon that Feast which creates Joy in *Heaven*, and preserves Man from Misery and Ruin? Oh the wretched Blindness and Hardness of Mens Hearts, which will not see, or seeing, will not value so inestimable Benefits, but turn their very Happiness into an Occasion of Destruction! For I can scarce persuade myself, but that if this *Holy Sacrament* could be had but in *one Place*, and from one *single Hand* only, Men would with eager Zeal repair thither, and vast Crouds of People strive to partake of so rare a Blessing. But now, when every Church, and every Festival, when every Priest, and almost every Lord's Day, exhibits this delicious Food, and offers it to as many as are religiously and devoutly disposed to accept the same, we turn our Backs, and slight the cheap, the easy Favour; of how higher an Ingratitude, and heavier Punishment, shall we be thought guilty, if we reject the Offer, and neglect so great Salvation! Yet manifest

and suitable Meditations. 31

fest it is that the Kindness of our Lord is not the less, but much the greater, for putting the Terms of this Salvation within *our own Power*, and leaving the whole Blame and Condemnation at our own Doors, if we refuse to *take* what, without our Fault, we can never want. And shall we then proceed to nauseate and disdain our greatest Blessings: To think them *less valuable* for being *more common*? No, blessed Jesus! we will acknowledge thy unspeakable Bounty, thy inestimable Mercy, who vouchsafest to give thy Body not only *for*, but *to* thy poor Servants in this disconsolate State: Who not content to sacrifice it once upon the *Cross*, offerest it daily in the *Sacrament*; and hast silenced all our Fears, and melancholy Misgivings of our own Guilt and unworthiness, by that most tender and compassionate, that most extensive and universal Invitation: *Come unto me, all ye that labour and are heavy laden with the Burden of your Sins, and I will refresh you.*



A PRAYER *the Morning you
intend to Communicate.*

I.

ALMIGHTY and eternal God, the Fountain of all Virtue, the Support of all holy Hopes, the Author of *Pardon, of Life, and Salvation*; Thou hast concluded *all under Sin*, that thou mightest have *Mercy upon all*: Look upon me, O God, and have Pity on me, lying in my Blood and Misery, in my Shame, and in my Sins, in the Fear and Guilt of thy Wrath, in the Shadow of Death, and in the Gates of Hell. I confess to thee, O God, what thou knowest already; but I confess it to manifest thy *Justice*, and glorify thy *Mercy*, who hast spared me so long, that I am guilty of the vilest

and suitable Meditations. 33

vilest and basest Follies, which shamefully *dishonour the Sons of Men.*

BUT yet, O God, thou art the *Healer of our Breaches, and the Lifter up of our Head*; I am sure thy Goodness is infinite, and I must not despair; for thou dost not delight in the Death of a Sinner; and my Sins, though very great, are infinitely less than thy Mercies, which thou hast revealed to all penitent and returning Sinners in *Jesus Christ*. Lord, I am not worthy to look up to Heaven; but be thou pleased to look down into the Dust, and lift up a Sinner from the Dunghil; and let me not perish in my Folly, or be consumed in thy *heavy Displeasure*. Inspire me with the Spirit of *Repentance and Mortification*; that mourning for my Sins, I may rejoice in thy Pardon; that denying my *own Will*, I may always perform *thine*; and that by thy Gift and Mercy, intending to amend whatsoever is amiss, *I may*

34 *Sacramental Devotions,*
have Grace and Power faithfully to
fulfil the same.

II.

H E A R me, most *gracious* and *loving*
Redeemer, whom I approach with
heartly Desires of receiving thee into
my Soul : But, how can I expect, that
thou wilt not despise a Place so unfit
to entertain thy *pure*, thy *glorious Ma-*
jesty ? Thou knowest, Lord, my
Weaknesses and my *Wants* : how great
my *Sufferings* are, and how black my
Sins ; how I am oppressed and afflicted,
tempted and overpowered ; disordered
with *Passion*, and stained with *Pollu-*
tion. To Thee I fly for *Succour* against
my *Infirmities*, for *Physick* against my
Diseases, for *Support* under my *Cal-*
amities and *Distresses* ; who alone canst
give *effectual Relief* to my Sorrows,
and supply my crying *Necessities*.
Wherefore, in thine abundant *Com-*
passion, accept, I most humbly be-
seech thee, my unfeigned *Contrition*
for

and suitable Meditations. 35

for all *my* past Offences. The *Remembrance of them is very grievous, the Burden of them is intolerable*; Command therefore thy divine *Fire* to descend from Heaven into my Soul, that my Sins and corrupt Dispositions may be the *Burnt Offering* consumed by it; that by the Violence of its powerful Heat, it may refine and purge away all my Dross, and change me *into*, and incorporate me *with* Thy self.

To that End do I promise, and confirm again, avow and solemnly renew the sacred Profession, loyal Service and Fidelity, which was made on my behalf to thee at my *holy Baptism*; renouncing unfeignedly the Vanities of this wicked World, the Lusts of the Flesh, and the Suggestions of the Devil; and converting my self to my most *gracious and merciful* God, I desire, deliberate, purpose and fully resolve, to *honour* him, *serve* him, and *obey* him for ever hereafter;

B 6 giving

36 *Sacramental Devotions,*

giving and dedicating to him the *Faculties of my Soul*, and the *Members of my Body*, to be his faithful, loyal and obedient *Subjects* and *Servants* for ever; without unsaying, revoking, or repenting me of this my holy and sacred Promise, or any Part thereof; Yea, all these Resolutions will I perform, by thy gracious *Aid* and *Assistance*.

III.

O MY God, Thou hast declared thyself willing to receive returning Prodigals, notwithstanding all their past Provocations; for my Part, I am truly sensible of my own Guilt, and I desire to know nothing, but the *Lord Jesus, and him crucified*: Let the *Peace of thy Cross* reconcile me to thy eternal Father, and bring me *Peace of Conscience*; Let the *Power of thy Cross* prevail against all the *Powers of Darkness*; Let not the Eyes, which see the Lord, behold Vanity; and let

and suitable Meditations. 37

let not the *Members* of Christ become the *Ministers of Unrighteousness*. But, in an especial Manner, be gracious, O Lord, be gracious unto thy Servant in the Participation of these Divine Mysteries; and grant, that through a stedfast *Faith*, and lively *Hope*, I may spiritually receive these sacred Elements of *Bread* and *Wine*, which are the Sign of thy *Body*, and the Figure of thy *Blood*, in Commemoration of thy meritorious Sufferings, and in full Assurance of the everlasting *Covenant of Grace*.

BEHOLD, with thy wonted Goodness, the unfeigned Acknowledgements of my grateful Heart; for when I consider what glorious Benefits result from thy bitter Death and Passion, I am all Joy and *Extasy*: Teach me therefore to declare thy wondrous Works, and praise my God, whilst I have any Being; that from shewing forth thy Praises here, I may
be

38 *Sacramental Devotions,*

be translated to an eternal Adoration of thy *Glories* hereafter. Finally, O Lord, send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace and of all Virtues: And remove from my Mind all Rancour and Malice, all Grudgings and revengeful Thoughts, all passionate Remembrances and Dispositions to Strife and Debate; all that may be inconsistent with *true Charity*, or tend to the Decay of *brotherly Love*. Make me ready to be reconciled to all those who have offended me; because *when we were Enemies, we were reconciled to God, by the Death of his Son*. Let me embrace all my *poor Brethren* with sincere *Love* and *Charity*, and contribute all I can to the *Relief* of Christ's distressed *Members*; because he thought not his Life too dear, nor his Blood too precious, to *redeem* me from a State of Bondage and Slavery. *Amen.*

Our

and suitable Meditations. 39

*Our Father, which art in Heaven,
&c.*

THE *Peace* of God, which passeth
all Understanding, the *Blessing* of
God Almighty, the Father, the Son,
and the Holy Ghost ; the *Virtue* of
Christ's blessed Cross and Passion
be with me now, at the *Hour* of
Death, and in the *Day* of *Judgment*.
Amen.



A MEDI-



*A MEDITATION upon
the Necessity of the COM-
MUNION.*

Christ. *H*E that eateth my *Flesh*,
and drinketh my *Blood*,
dwelleth in me, and I
in him.

*Disciple.] O dearest Jesus! when
I reflect with what ardent Piety, with
what affectionate Devotion, with what
an eager Zeal, thy Saints approach
this HEAVENLY SUPPER, Shame
and Confusion overwhelm me quite,
conscious of my own (but lukewarm
at the best, and too, too often per-
fectly) stupid and frozen Heart :
With what Indifference and Coldness
I venture to partake of thy Myste-
ries! How unaffected with thy Mer-
cies!*

and suitable Meditations. 41

cies! and how unprofitable under the gracious *Dispensation*, I return! For it is by no means sufficient, that Men do once, or very rarely, repair to this *Holy Sacrament*; but, as their Occasions and *Necessities* are frequent, so should their Care in seeking *Supplies* be. And if this be, as most assuredly it is, thy Case, *O my Soul!* think then how urgent thy Wants are, and how frequent thy Returns ought to be to this *Fountain* of Divine Grace; where thou mayest find proper *Remedies* for thy several *Indispositions*, be strengthened against the Assaults of the Enemy, and better fortified against his subtle *Insinuations*! How often hath he prevailed with me to break my holy Purposes, by suggesting many *Fears*, and distracting my Mind with unnecessary *Doubts* and *Scruples*; that he might (if possible) hinder me from coming to thy *Holy Table*, and lose all the Comforts and Advantages of that *Heavenly Banquet*?

BUT

42 *Sacramental Devotions,*

BUT I am not altogether ignorant of his *Devices*; and, therefore, it shall be my Care, at solemn and proper Seasons, to partake of the *Benefits* of these Holy Mysteries. For this is the sovereign *Balm* of wounded Consciences, the great *Preservative* of decaying Souls. Who can express the manifold Favours and Graces, which thou frequently impartest to thy beloved and religious Servants, by communicating in this *Blessed Supper*? By this thou sustaineest them in Sadness and *Affliction*, and enablest them to walk upon the Waves of a troublesome World; by this thou chearest their Melancholy and Distrust, and raisest up their sinking Spirits with Assurance of thy gracious Protection and Assistance; by this thou renewest their *Nature*, and purifiest their *Affections*; that they, who came at first to this *Table* with great Lothness and Dulness, feel a new *Warmth* within, and by degrees
are

and suitable Meditations. 43

are brought to frequent it with unspeakable *Relish* and *Delight*.

THESE, O my Soul, are the great Benefits which thou mayest receive by frequent *Communion*! But, what Advantage can I possibly propose to my self, if I omit the *present Opportunity*? Whatever my Pretence is now, another and more prevailing may interpose, and deprive me of the next; till, by degrees, I shall be wrought upon to excuse my self again and again; and so, by long *Abstinence*, become less *fit*, as well as less *willing*, to return to my Duty. Whatever Burthen then I now find upon my Mind, I will get quit of it betimes; I will not indulge my Sloth and *Backwardness* a Moment; for there never can come any Good of prolonging my Cares and Troubles, and making the common Hindrances of worldly Business a Reason for neglecting my great, my *eternal Interest*. This is most manifest, and
Expe-

44 *Sacramental Devotions,*

Experience will prove the Truth of it, when it is too late; that the longer I defer communicating, the less shall I find my self disposed to it, and a strange Carelesness and Disregard for *holy Exercises* will insensibly creep upon my Mind, and get a mighty Head. And, therefore, these Considerations ought for ever to engage me the more strictly to my Duty, by a frequent and more serious Repetition of my *baptismal Obligations*, to fulfil the positive *Command* of my dearest Master and Saviour, in *doing this in Remembrance of Him.*

AND, therefore, since I am so graciously invited to commemorate my Saviour's Sufferings, to take the *Bread of Life*, and the *Cup of Salvation*, no Excuse or Delay shall ever hinder my Endeavours of obtaining so high a Privilege, so inestimable a Purchase. As I am redeemed by the Blood of God, so will I make it my bounden Duty and Service, in the best Manner
I can,

and suitable Meditations. 45

I can, to commemorate this great *Redemption*, which is the very Earnest of my future *Salvation*.

BUT, alas! when I reflect upon my self, and consider, not only my *natural Corruptions*, but my *wilful Provocations*, I am confounded, and blush, so much as to lift up mine Eyes to Heaven; and from a Sense of the Misery of my Condition, am forced to say, with the poor Publican in the Parable, *God, be merciful to me a Sinner!*

BUT then, when I consider farther, that this very *Shame* and *Sorrow*, this deep Sense and Concern for my own Vileness, is the best Introduction to my *Pardon* and *Acceptance*; I need not to sorrow as one without Hope, since, were I abandoned from the Reach of God's Mercy, I should not express such a Displeasure that I had offended him. Nay, the more sensible I am of my own *Unworthiness*, still the more powerfully

46 *Sacramental Devotions,*

erfully am I convinced of the Greatness and Necessity of my Saviour's *Merits*; and, therefore, I will comply with his Command, and do this in Remembrance of Him, since he is ready *so abundantly to pardon*, and has promised, that *whosoever cometh to him, he will in no wise cast out*. I am invited to the Throne of his Grace; I am called to the Feast of the Riches of his Mercy; *Come unto me, all ye that labour, and are heavy laden, and I will give you Rest*. Oh! how engaging is such a *Condescension*! How precious and reviving is such an *Invitation*! And who is he that thus invites us, but the same that hath borne our Griefs, and carried our Sorrows, and on whom the Lord hath laid the Iniquity of us All? Surely no Burthen can be too heavy for his Divine Strength; no Offence so great, but what is overcome by the Greatness of his Love.

LET

and suitable Meditations. 47

LET us then approach his Divine Presence, with the deepest Sense of Gratitude and Humility; and let us, under the greatest Pressure of our *natural Infirmities, or spiritual Maladies*, still remember that Christ our Saviour is himself a Relief to the Distressed, a Rest to the Weary, a Deliverer of the Captive, and an Advocate of the Penitent; that for these he hath obtained Absolution from the Father, and presents them to him, cloathed in the Wedding-Garment of his own Righteousness. Let us then, *in full Assurance of Faith, and an Heart sprinkled from dead Works, receive the Cup of Salvation, and call upon him who is powerful to save. Let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*

A PRAYER



A PRAYER *when you enter
into the Church.*

O BLESSED JESUS, the Mediator
of the *New Covenant*, full of
Compassion, Long-suffering, and
of great *Kindness*, whose Providence
continually watches over us for good;
Enrich me with heavenly Virtues,
and let the Graces of thy Holy Spirit
plentifully descend into my *Heart*,
that I may with Innocence approach
thine *Altar*. And since thou hast
ordained thy *Body* and *Blood* to be
the *Food of Immortality*, grant, I pray
thee, my God and Saviour, that I
may never be guilty of such Disre-
spect, as wilfully to turn my Back
upon thy Table; but may earnestly
long *for*, heartily rejoice *in*, and dili-
gently

and suitable Meditations. 49

gently comply *with*, every Opportunity of receiving this *mighty Blessing*; and may so frequent, and so improve under thy *merciful Dispensation*, that I may constantly return with greater *Care* and *Zeal*, with more settled *Resolutions*, more irreconcilable *Hatred* against Sin, and more fervent *Love* for God and Goodness, than before. So shall I approach nearer to thee indeed, and each *Sacrament* prove a fresh *Advance* towards Heaven; so shall my Soul be filled with the *Treasures* of thy Mercy, and the ravishing Foretastes of that Bliss, which shall be always growing, till it be consummated at last in that eternal *Feast* above, the *Marriage-Supper* of the Lamb in thy Kingdom.
Amen.

PRAYERS *when Sermon is ended.*

MOst gracious God, who hast sent thine only Son to take our Nature upon him, and to lay down
C his

50 *Sacramental Devotions,*

his Life for *our Redemption*; in whom thou hast opened the Fountains of Mercy, and hast likewise prepared a delicious Banquet for vile, miserable Sinners; where all the Hungry may be filled, all the Thirsty refreshed with the Waters of Life, till the *Cup runneth over*: Lord, I come upon thy *Invitation* and *Command*; let me not, I beseech thee, be sent empty away; let me not return hungry and thirsty from so splendid an *Entertainment*: but work in me *mightily*, and deal *bountifully* with thy Servant, *as thou usest to do unto those that love thy Name*, that this spiritual Food may prove *the Power of God through Faith unto Salvation*. And that, from such *Effusions* of thy loving Kindness, in partaking of the *Lord Jesus*, I may dwell in Christ, and Christ in me; I may be one with Christ, and Christ with me. All which I most humbly beg, in and through the Merits of the same *Jesus Christ*, my only Saviour and Redeemer. *Amen.*

and suitable Meditations. 51

BE pleased, O God, to accept this our bounden Duty and Service, and command, that the *Prayers* and *Supplications*, together with the *Remembrance* of Christ's Passion, which we do now offer up unto thee, may, by the *Ministry* of the holy Angels, be brought up into thy heavenly Tabernacle; and that thou, not weighing our Merits, but looking upon the blessed *Sacrifice* of our Saviour, which was once fully and perfectly made for us all, mayest pardon our Offences, and replenish us with thy Grace and heavenly Benediction, through *Jesus Christ our Lord.* Amen.





THE
SENTENCES
OF THE
OFFERTORY.

LET your Light so shine before
Men, that they may see your
good Works, and glorify your
Father which is in Heaven. *S. Mat.*
v. 16.

LAY not up for your selves Treas-
ure upon Earth, where the Rust
and Moth doth corrupt, and where
Thieves break through and steal;
but lay up for your selves Treasures
in Heaven, where neither Rust nor
Moth doth corrupt, and where Thieves
do

and suitable Meditations. 53

do not break through and steal.
S. Mat. vi. 19, 20.

WHATSOEVER ye would that Men should do unto you, even so do unto them; for this is the Law and the Prophets. *S. Mat. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. *S. Mat. vii. 21.*

ZACCHEUS stood forth, and said unto the Lord, Behold, the half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I restore four-fold. *S. Luke xix. 8.*

Who goeth a Warfare at any time of his own Cost? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a

54. *Sacramental Devotions,*

Flock, and eateth not of the Milk of the Flock? 1 *Cor.* ix. 7.

IF we have sown unto you spiritual Things, is it a great Matter if we shall reap your worldly Things? 1 *Cor.* ix. 11.

DO ye not know, that they who minister about holy Things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 *Cor.* ix. 13, 14.

HE that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every Man do according as he is disposed in his Heart, not grudgingly, or of Necessity; for God loveth a chearful Giver. 2 *Cor.* ix. 6, 7.

LET

LET him that is taught in the Word, minister unto him that teacheth, in all good Things. Be not deceived; God is not mocked: For whatsoever a Man soweth, that shall he reap. *Gal. vi. 6, 7.*

WHILE we have Time, let us do Good unto all Men, and specially unto them that are of the Household of Faith. *Gal. vi. 10.*

GODLINESS is great Riches, if a Man be content with that he hath: For we brought nothing into the World, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

CHARGE them who are rich in this World, that they be ready to give, and glad to distribute; laying up in Store for themselves a good Foundation against the Time to come, that they may attain eternal Life. *1 Tim. vi. 17, 18, 19.*

56 *Sacramental Devotions,*

GOD is not unrighteous, that he will forget your Works and Labour that proceedeth of Love; which Love ye have shewed for his Name's sake, who have ministered unto the Saints, and yet do minister. *Heb. vi. 10.*

TO do good, and to distribute, forget not; for with such Sacrifices God is pleased. *Heb. xiii. 16.*

WHO so hath this World's Good, and seeth his Brother have Need, and shutteth up his Compassion from him, how dwelleth the Love of God in him? 1 S. *John iii. 17.*

GIVE Alms of thy Goods, and never turn thy Face from any poor Man; and then the Face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

BE merciful after thy Power. If thou hast much, give plenteously; if thou

and suitable Meditations. 57

thou hast little, do thy Diligence gladly to give of that little: For so gatherest thou thy self a good Reward in the Day of Necessity. *Tob. iv. 8, 9.*

HE that hath Pity upon the Poor, lendeth unto the Lord: And look what he layeth out, it shall be paid him again. *Prov. xix. 17.*

BLESSED be the Man that provideth for the Sick and Needy: The Lord shall deliver him in the Time of Trouble. *Psal. xli. 1.*

Whilst you cast in your Offering, say,

BLESSED JESU, who didst accept the poor Widow's two Mites, be pleased graciously to accept this from thy unworthy Servant. *Amen.*

C S

T H E



THE
Communion Office
TO THE
RECEPTION.

¶ *After the Priest shall place so much Bread and Wine upon the Table as he shall think sufficient, he shall then say,*

LET us pray for the whole State of Christ's Church militant here in Earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and to give Thanks for all

and suitable Meditations. 59

all Men; We humbly beseech thee
most mercifully [** to*
accept our Alms and
Oblations, and] to re-
ceive these our Prayers
which we offer unto
thy Divine Majesty, beseeching thee
to inspire continually the universal
Church with the Spirit of Truth,
Unity, and Concord: And grant that
all they that do confess thy holy
Name, may agree in the Truth of
thy Holy Word, and live in Unity
and godly Love. We beseech thee
also to save and defend all Christian
Kings, Princes, and Governors, and
especially thy Servant *George* our
King; that under him we may be
godly and quietly governed: And
grant unto his whole Council, and to
all that are put in Authority under
him, that they may truly and indif-
ferently minister Justice, to the Pu-
nishment of Wickedness and Vice, and
to the Maintenance of thy true Reli-
gion and Virtue. Give Grace, O hea-

** If there be no
Alms or Oblations,
then shall the Words
[of accepting our
Alms and Oblations]
be left out unsaid.*

60 *Sacramental Devotions,*

venly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments: And to all thy People give thy heavenly Grace; and especially to this Congregation here present; that with meek Heart and due Reverence they may hear and receive thy holy Word, truly serving thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

DEARLY Beloved in the Lord,
Ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how *St. Paul* exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive that holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us :) So is the Danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat
and

62 *Sacramental Devotions,*

and drink our own Damnation, not considering the Lord's Body ; we kindle God's Wrath against us ; we provoke him to plague us with divers Diseases, and sundry kinds of Death. Judge, therefore, your selves, Brethren, that ye be not judged of the Lord ; repent you truly for your Sins past ; have a lively and stedfast Faith in Christ our Saviour ; amend your Lives, and be in perfect Charity with all Men, so shall ye be meet Partakers of those holy Mysteries. And above all Things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the End that we should always remem-

and suitable Meditations. 63

remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding, he hath obtained to us; he hath instituted and ordained holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting our selves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life.

Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion.

YE that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours,

64 *Sacramental Devotions,*

bours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort; and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

¶ *Then shall this general Confession be made in the Name of all those that are minded to receive the Holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedness, which we from Time to Time most grievously have committed, by Thought, Word and Deed, against thy divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly

and suitable Meditations. 65

earnestly repent, and are heartily sorry for these our Misdoings; The Remembrance of them is grievous unto us; The Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.*

AL MIGHTY God our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto him; Have mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen

66 *Sacramental Devotions,*

strengthen you in all Goodness, and bring you to everlasting Life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say.*

HEAR what comfortable Words our Saviour Christ saith unto all that truly turn to him :

COME unto me, all ye that travel and are heavy laden, and I will refresh you. *St. Mat. xi. 21.*

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting Life. *St. John iii. 16.*

HEAR also what *St. Paul* saith :

THIS is a true Saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners. *1 Tim. i. 15.*

HEAR

and suitable Meditations. 67

HEAR also what St. *John* saith :

IF any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins. 1 St. *John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

LIFT up your Hearts.

Answ. WE lift them up unto the Lord.

Priest. LET us give Thanks unto our Lord God.

Answ. IT is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden Duty, that we should at all

68 Sacramental Devotions,

all Times, and in all Places, give
Thanks unto thee, O

** These Words
[Holy Father]
must be omitted on
Trinity Sunday.*

Lord, [* Holy Father]
Almighty, Everlasting
God.

¶ *Here shall follow the proper Preface,
according to the Time, if there be
any specially appointed: or else im-
mediately shall follow,*

THEREFORE, with Angels and
Archangels and with all the
Company of Heaven, we laud and
magnify thy glorious Name, evermore
praising thee, and saying, Holy, holy,
holy Lord God of Hosts, Heaven
and Earth are full of thy Glory;
Glory be to thee, O Lord most High.
Amen.

PROPER



PROPER PREFACES.

¶ *Upon Christmas Day, and Seven Days
after.*

BECAUSE thou didst give Jesus
Christ thine only Son to be born
as at this Time for us, who by the
Operation of the Holy Ghost, was
made very Man of the Substance of
the Virgin *Mary* his Mother, and that
without Spot of Sin, to make us clean
from all Sin: Therefore with Angels,
&c.

¶ *Upon Easter Day, and Seven Days
after.*

BUT chiefly are we bound to praise
thee, for the glorious Resurrec-
tion of thy Son Jesus Christ our Lord:
For

70 *Sacramental Devotions,*

For he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death, and by his Rising to Life again, hath restored to us everlasting Life. Therefore with Angels, &c.

¶ *Upon Ascension Day, and Seven Days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascended up into Heaven to prepare a Place for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

BUT chiefly are we bound to praise thee, for the glorious Resurrection of thy Son Jesus Christ our Lord:
¶ *Upon*

and suitable Meditations. 71

¶ *Upon Whitsunday, and Six Days
after.*

THROUGH Jesus Christ our Lord ; according to whose most true Promise, the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them and to lead them to all Truth ; giving them both the Gift of divers Languages, and also Boldness with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error, into the clear Light and true Knowledge of thee and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WH O art one God, one Lord ;
not one only Person, but Three
Persons

72 *Sacramental Devotions,*

Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy holy Name, evermore praising thee, and saying, Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the Name of all them that shall receive the Communion, this Prayer following.

WE

and suitable Meditations. 73

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table. But thou art the same Lord, whose Property is always to have Mercy; Grant us, therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us.

Amen.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.*

D

ALMIGHTY

74 Sacramental Devotions,

ALMIGHTY God, our heavenly Father, who of thy tender Mercy, didst give thine only Son Jesus Christ, to suffer Death upon the Cross for our Redemption; who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant, that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood: Who in the same Night that he was betrayed, (a) took Bread and when he had given Thanks (b), he brake it, and

(a) Here the Priest
 is to take the Paten
 into his Hands.

(b) And here
 to break the Bread.

and suitable Meditations. 75

and gave it to his Disciples,
saying, Take eat, (c) this
is my Body which is gi-
ven for you ; Do this in
Remembrance of me.

(c) *And here
to lay his Hand
upon all the Bread.*

Likewise after Supper, (d)
he took the Cup, and
when he had given
Thanks, he gave it to
them, saying, Drink ye
ye all of this, for this (e)
is my Blood of the New
Testament, which is shed
for you and for many for
the Remission of Sins : Do
this, as oft as ye shall
drink it, in Remembrance
of me. *Amen.*

(d) *Here he is
to take the Cup
into his Hand.*

(e) *And here
to lay his Hand
upon every Vessel
(be it Chalice or
Flagon) in which
there is any Wine
to be consecrated.*

At Prostrating before the Altar.

I AM now before the Altar of God,
even the God of my Joy and Glad-
ness.

76 *Sacramental Devotions,*

I WILL offer Thanksgiving unto my God, and pay my Vows unto the most High.

O LAMB of God that takest away the Sins of the World, *Grant me thy Peace.*

O LAMB of God, that takest away the Sins of the World, *Have Mercy upon me.*

O LORD GOD, how I do receive the Body and Blood of my most blessed Saviour *Jesus Christ*, the Price of my Redemption, is the very Wonder of my Soul! Yet grant me, Gracious Lord, so to eat the *Flesh* of thy Son, and drink his *Blood*, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood. *Amen.*

and suitable Meditations. 77

Immediately before Receiving.

THOU hast said, That *he that eateth thy Flesh, and drinketh thy Blood, hath Eternal Life.*

BEHOLD the Servant of the Lord, be it unto me according to thy Word.

When the Priest offers thee the holy Bread, say with him,

THE Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting Life. *Amen.*

After Receiving.

BY thy crucified Body deliver me from *this Body of Death.*

By thine Agony and bloody Sweat, by thy Cross and Passion, *Good Lord, deliver me.*

78 *Sacramental Devotions,*

L O R D, I receive this broken Bread, as thy Body, in Memory of thy wonderful Incarnation, and meritorious Sufferings: Grant that this Bread of Life, thus received by me in stedfast Faith and humble Thankfulness, may refresh and nourish me in this Life, comfort me in the Hour of Death, and save me in the Day of Judgment. Amen.

Upon the Approach of the Priest with the consecrated Cup, say,

W H A T Reward shall I give unto the Lord for all the Benefits he hath done unto me?

I WILL take the Cup of Salvation, and call upon the Name of the Lord.

When

*When the Cup of Blessing is offered
unto you, say,*

THE Blood of our Lord Jesus
Christ, which was shed for me,
preserve my Body and Soul unto ever-
lasting Life. *Amen.*

After Receiving the Cup.

O LET this Blood of thine purge
my Conscience from *Dead Works*,
to serve the *Living God*.

LORD, if thou wilt, thou canst
make me clean.

O TOUCH me, and say, I will,
be thou clean.

WORTHY is the *Lamb*, that was
slain, to receive Power, and Riches,
and Wisdom, and Strength, and Ho-
nour, and Glory, and Blessing.

80 *Sacramental Devotions,*

THEREFORE Blessing, Honour, Glory, and Power be to him that sitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

LORD, I have received this *Sacrament* of the Body and Blood of my dear Saviour: His Mercy hath given it, and my Faith received it into my Soul; I humbly beseech thee, speak *Mercy* and *Peace* to my Conscience, and enrich me with all those *Graces* which come from that precious Body and Blood, even 'till I be possessed of *Eternal Life* in Christ. *Amen.*

A THANKSGIVING when you retire from the Altar.

ALMIGHTY God, Father of all Mercies, and God of all Consolation, from whom every *good* and *perfect Gift* cometh, and to whom all Glory and Honour should be returned; Thou hast been pleased to admit me
to

and suitable Meditations. 81

to the renewing of that *Covenant* with thee, which I have so often and so perversly broken. Therefore, will I, with the most fervent and inflamed Affections of a *grateful Heart*, adore and praise thy holy Name for these inestimable Mercies vouchsafed unto me; for the *Means of Grace*, and for the *Hopes of Glory*.

LORD, I am not worthy of that daily Bread which sustains the Body: but thou hast made me Partaker of that *Bread of Life*, which came down from Heaven, and nourisheth the Soul; and of which whosoever *eateth*, shall *live for ever*. Grant, O my God, that my Soul may relish this *Divine Food* with ardent *Love*, and spiritual Ravishments, that this holy *Communion* prove not unto me Judgment and Condemnation; but that it may support and preserve me in every *Temptation*, rejoice and quiet me in every *Trouble*, enlighten and strengthen me in every good *Word* and *Work*, com-

82 *Sacramental Devotions,*

and defend me in the *Hour of Death* against all Oppositions of the Spirits of Darkness, and finally raise me up to a *Glorious Immortality*, through the Merits of Jesus Christ, my blessed Redeemer. *Amen.*



A MEDI-



A
MEDITATION

BEFORE THE

POST-COMMUNION.

PRAISE the Lord, O my Soul,
and forget not all his Benefits;
who healeth all thine Infirmi-
ties, and crowneth thee with Mercy
and Loving Kindness. Consider thou
hast been entertained with the Food
of Heaven, even the *Body and Blood*
of thy dearest Saviour; who was
bruised for thine Iniquities, and
wounded for thy Transgressions: How
then canst thou cherish any sinful
Thought, or sensual Appetites, which
have

84 *Sacramental Devotions,*

have caused his bitter Death, without a just Resentment, and the highest Indignation against them ! Thou must resolve to renounce them all for ever, if thou expectest any Benefit from the Merits of thy crucified Redeemer. *Holy JESU!* I am not worthy thou shouldest descend into my Heart ; but the more unworthy I am, the more generous is thy *Love*, and the greater my Obligations. Thou, Son of the most High, cryedst out, *My Soul is exceeding sorrowful, even unto Death.* Who can hear this, and not stand confounded ! For infinite Perfection thus to weep, thus to mourn ! But, how wretched have I been, who have so highly incensed the God of Heaven, that nothing less than the Blood of his *own Son*, could make my Peace ! How refreshing is this Cup to me, which was so terrible to thee ! Thou didst drink it as the Price of my Sins ; but, I have received it as the *Seal* of my Pardon, and a certain *Pledge* of thy Father's Affection. This requires
from

and suitable Meditations. 85

from my Hands the strictest Ties of Love, and exact Obedience to thy *Commands*. To thee, therefore, O blessed Jesus, do I devote my self with firm and lasting Resolutions of Amendment of Life. Do thou lead me safe through this Vale of Sorrow and Danger, and conduct me, *by the Way of Peace and Holiness*, to my own Home, even my heavenly Country, *the Land of Promise*, the Presence and Fruition of my God, to endless Ages. *Amen, Amen.*

IF you have any more Time while others are receiving, you may turn to the last Meditation; viz. Of the Benefits of our Lord's Passion.

T H E



T H E

Post-Communion.

O U R Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespaffes, As we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. *Amen.*

¶ *After*

¶ *After shall be said as followeth.*

O LORD and heavenly Father,
we thy humble Servants in-
tirely desire thy fatherly Goodness,
mercifully to accept this our Sacri-
fice of Praise and Thanksgiving;
most humbly beseeching thee to
grant, that by the Merits and Death
of thy Son Jesus Christ, and through
Faith in his Blood, we, and all thy
whole Church, may obtain Remis-
sion of our Sins, and all other Bene-
fits of his Passion. And here we offer
and present unto thee, O Lord, our-
selves, our Souls and Bodies, to be a
reasonable, holy, and lively Sacrifice
unto thee; humbly beseeching thee,
that all we who are Partakers of this
Holy Communion, may be filled
with thy Grace and heavenly Bene-
diction. And although we be un-
worthy, through our manifold Sins,
to offer unto thee any Sacrifice; yet
we beseech thee to accept this our
bounden

88. *Sacramental Devotions,*

bounden Duty and Service; not weighing our Merits, but pardoning our Offences, through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby, of thy Favour and Goodness towards us; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People; and are also Heirs through Hope of thy everlasting Kingdom, by the Merits
of

and suitable Meditations. 89

of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all Honour and Glory, world without end. *Amen.*

¶ *Then shall be sung, or said,*

GLORY be to God on high, and in Earth Peace, Good-will towards Men. We praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee, for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O LORD, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest
away

90 *Sacramental Devotions,*

away the Sins of the World; Have Mercy upon us. Thou that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, receive our Prayer. Thou that fittest at the right Hand of God the Father, have Mercy upon us.

F O R thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.*

T H E Peace of God, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst
amongst

and suitable Meditations. 91

amongst you, and remain with you
always. *Amen.*

*A PRAYER upon your Return
Home.*

O JESU! my crucified Redeemer,
I am now come from partaking
of thy Love, in the Celebration of
the brightest Instance of it, thy Death
upon the Cross. I am now come
from thy Table to pour out the
earnest Desires of my Soul in private.
And that my Prayer may be accept-
able in thy Sight, I beg in thine
own Name, and for the Sake of that
precious Blood of thine, which my
thirsty Soul has now been drinking
of. My Desire, O my God, is, that
I may ever be mindful of what I have
now been doing, and remember, that
I have, in *the Commemoration of thy
Death*, dedicated my self afresh to thy
Honour and Service; that I have now
ratified my *baptismal Vow*, and re-
newed my solemn Oath, to renounce
the

92 *Sacramental Devotions,*

the Pomps and Vanities of this wicked World ; and that if I should hereafter live in any wilful Sin, it would be to account *this Blood of the Covenant an unholy Thing.*

I HAVE now seen the Image of thy dreadful Passion ; I beseech thee, therefore, touch my Heart with so deep a Sense of thy Sufferings on the Cross, that I may not, by any wilful Transgressions, barbarously crucify thee again, and tear open thy smarting Wounds, and make them bleed afresh. O my Lord, how rich are the Delicacies of thy Table ! How sweet is this *Bread of Life*, with which thou hast now satisfied my hungry Soul ! Lord, evermore give me *this Bread* : Had I before known the Delights of this *Divine Banquet*, I had not been so great a Stranger there, nor stood so long to dispute thy gracious *Invitation* : But with thy Leave and Assistance, I shall hereafter be a constant Guest at thy *Holy Table* ;
and

and suitable Meditations. 93

and instead of making *Excuses*, humbly sue for an *Admission* to these sacred VIANDS, of such infinite Advantage and unconceivable Delight to my ravished Soul.

AND since I now am wholly thine by this solemn Resignation of my self at thy Altar, do thou mercifully accept the *Offer*; embrace, I beseech thee, with thy compassionate Mercy, the *Tender* of a contrite and sincere Heart, and vouchsafe so to direct the whole Course of my Life, that by growing from Grace to Grace, from Strength to Strength, I may at length enjoy for ever thy Divine Presence, there to understand this grand Mystery of thy *Body* and *Blood*, and celebrate the Marriage Supper of the Lamb, with an Angel-like Fervor and Deyotion. *Amen.*

A T H A N K S -

94 *Sacramental Devotions,*

*A THANKSGIVING upon your Return
Home.*

MOST glorious Lord God, the Author and Finisher of all good Works ; Look down with Favour and good Acceptance upon thy poor unworthy, but sincere Servant, now prostrating himself before thy Divine Majesty, with *devout Thanks* and *humble Gratitude*, for such plentiful Effusions of thy Grace, and such distinguishing Marks of thy Kindness communicated to me this Day at thy Table. My Heart and all its Affections, such as they are, I dedicate to thy Service ; the utmost a devout Mind can conceive or desire, I offer in thy Presence, with all possible Respect, with Sincerity as unfeigned as if my Zeal was much more bright and fervent. I do it without the least Reserve ; all I have, and am, is intirely thine, most freely consecrated to thy *Use*, my God and my Lord,
my

and suitable Meditations. 95

my Almighty Creator, and most merciful Redeemer: Take then a full Possession of one, upon so many Accounts *thy own*; enter, and dwell, and reign in me absolute, and for ever.

LET no impure Thought, or unclean Spirit come near thy Dwelling; lest it defile the Ground, where thy blessed Feet have trod. Protect and defend me against those numerous Temptations, which so strongly encounter my daily Performances, and have caused my *treacherous Heart* to betray me into a Violation of those *Promises* I have so often made: And fix my inconstant Mind, that I may not be led away with the Errors of the Wicked, and *fall from my own Steadfastness*; but give me Grace, that I may persevere in good Works unto the End. Let thy Will be the sole *Guide* and *Measure* of mine, and let me embrace my Lord with the Perfection of Holiness; that all my
Hopes

96 *Sacramental Devotions,*

Hopes and Wishes may center in thee alone; and that nothing may ever appear desirable unto me, in Comparison of a *pure Heart*, and *peaceful Conscience*: For thou, O Lord, art my Portion, thou my only Rest; in thee alone is Fulness of Joy, and at thy right Hand there are Pleasures for evermore. O grant me this blessed Retreat, this happy Security; then shall I find Rest unto my Soul here, and at last be intitled to a never-fading Crown in thy glorious Kingdom hereafter. *Amen.*

*Our Father, which art in Heaven;
&c.*

God the Father, bless me! God the Son, defend me! God the Holy Ghost, preserve me! God the Holy Trinity, be with me, now and for evermore. *Amen.*

A PRAYER

A PRAYER to be added to your Evening Devotions, proper to conclude the Day with.

O MOST gracious and eternal God, whose Mercies are transcendant, and whose Goodness is more than can be expressed; How amiable are all thy Dealings! How glorious is thy Favour, who hast this Day honoured me with the highest Privileges; and offered the most illustrious Signals of tendering Love to thine unworthy Servant! Thou hast not only fed me with the Bread of Angels, but hast also conveyed the Merits and Graces of a crucified Saviour into my weary and heavy-laden Soul: Let this Life-giving Mystery produce in me such Power and Strength, such Courage and Resolution, that I may no more forfeit my Right of Inheritance, nor become a Cast-away
E after

98 *Sacramental Devotions,*

after so many solemn and repeated Engagements.

BEHOLD, Lord, I have been a Prisoner to Satan, a Slave to Sin, and marked for Destruction : But thou hast procured my Pardon, my Liberty, and my Life. Let me no longer confederate with thine Enemies, from whom I have withdrawn my self; nor break that Covenant, wherein thou hast sealed my Pardon : Let me not *stain* that Soul, which the Blood of Christ hath *washed*; nor sell that to Satan, which J E S U S hath purchased for God. But confirm me more and more in the Belief of those immortal Pleasures beyond the Grave; that by the Strength of a lively Faith, and vigorous Hope, my Soul may be raised above this World, and learn to despise and trample upon all its gilded Vanities, whensoever they present themselves, either to *allure* or *terrify* me from pursuing the

and suitable Meditations. 99

the *Ways of Holiness*. And for a sure Pledge of such inestimable Blessings, do thou, O Lord, I most humbly beseech thee, subdue my Corruptions, vanquish my Fears, and increase my Charity; that, fixing my Thoughts upon the glorious Interests of a virtuous Life, I may grow in Grace, and be rich in good Works. Thus shall I, guided by thy Providence, and assisted by thy Holy Spirit, at the End of my Days, arrive at the End of my Hope; and by being faithful unto Death, receive the Crown of Life, which thou hast promised to thy sincere and obedient Servants: Even for his Sake, who will one Day pronounce that joyful Sentence upon all that truly love and fear him, saying, ——— Come, ye *Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Even so, Lord Jesus, Amen: So be it.

100 Sacramental Devotions,

BLESSED be the Lord God of Israel, who only doth wondrous Things; and blessed be the Name of his Majesty for ever; and all the Earth shall be filled with his Majesty. Amen, Amen.



A Conso-

BLESSED

Wounds of a crucified Saviour: Our
best Life depends upon his Death



that thy Mercy! I was owing to
my own Weakness, that I have of-

ended thy Power to pacify thine An-

MEDITATION

Upon the MERITS of

Christ's Sufferings.

the Son of thy Love; cast thine Eyes

upon the Saviour of the World

proceeds from the Compassion of my

new. Regard, I beseech thee, the

THE Ignominy of the Cross is
the Glory of the *Christian*;
and the Comfort of every
pious Soul consists in the bleeding

102 *Sacramental Devotions,*

Wounds of a *crucified Saviour* : Our best *Life* depends upon his *Death*, and our highest *Honour* in his *Exaltation*. Oh, HEAVENLY FATHER ! O GOD OMNIPOTENT ! how unspeakable is thy Goodness ! how transcendent thy Mercy ! 'Twas owing to my own Wilfulness, that I have offended thee, but 'tis wholly out of my own Power to pacify thine Anger, or atone for the Offence ; and therefore nothing less than my Saviour's MEDIATION will be available to reconcile me to thy self.

VOUCHSAFE, therefore, O blessed God, to look upon me through the *Son of thy Love* ; cast thine Eyes upon the *Sacrament of his Flesh*, that so thou mayest remit the Guilt that proceeds from the Depravity of *my own*. Regard, I beseech thee, the *Sufferings of thy dear Son*, and in them forget the Miscarriages of me thy unworthy Servant. My stubborn *Flesh* has indeed justly provoked
thine

and suitable Meditations. 103

thine Indignation ; but, Oh, let the
expiatory *Sacrifice* of thy Son's *Blood*
melt thee into Pity ! Much, I con-
fess, my Iniquities have deserved ;
but much more has my Redeemer's
Righteousness merited for me, and
his Innocence attoned for my Guilt.
For by how much God is greater
than Man, by so much does his
Goodness exceed, both in Measure
and Quality, the Desert of my Wick-
edness. Since the Whole of my Be-
ing is thine by Condition, grant
it may be also thine by Affection.
Thou that hast allowed me the Pri-
vilege of *Asking*, vouchsafe me also
the Benefit of *Receiving* : Thou that
givest me the Grace to *seek*, grant
that I may so seek as to *find* : Thou
directest me to *knock*, open to me
that now *do* : From thee I receive
the *Will* to desire, permit me, I be-
seech thee, from thee to obtain the
Blessing that is annexed to the *Perfor-*
mance ; that so the Strength of the

E 4

one,

104 *Sacramental Devotions,*

one may be answerable to the Desires of the other.

OH, *righteous* GOD! Oh, *most just Judge!* if I conceal my Sins, they will be utterly *incurable*; and yet if I bring them to Light, they are altogether *abominable*. They sting me with Sorrow when I reflect upon their *Nature*; and yet they astonish me with Horror when I remember their *End*. ——— But, O *Father of Mercies*, do not withhold thy *compassionate Bowels*, when my *Necessities* are so great, and my *Misery* so pressing; that so by how much the sorer the *Burthen* of my Sins is, by so much the more I may feel the *Refreshments* of thy Grace; and the Greatness of thy *Supplies* answer to the Greatness of my *Wants*.

HOLY FATHER, let me not, I beseech thee, feel the Weight of thine Anger, since thou hast smitten
thine

thine own Son for my *Transgressions*,
and laid on him the *Iniquities* of us
All. O HOLY JESU! rescue me
from the Wrath of an incensed God,
since thou hast born thy Father's
Anger in thy inexpressible Agonies
on the Cross! O BLESSED SPIRIT!
defend me by thy inward Consola-
tions from the Wrath of the Almight-
ty, since thou hast promised in thy
inspired Gospel Mercy to the Peni-
tent, and Pardon to the *weary and*
heavy-laden Sinner. O God of Holi-
ness, and my most righteous Judge,
I have no Place to fly to where I
may avoid thy Presence, or shelter
my self from the Reach of thy just
Vengeance. If I go up into Heaven,
thou art there; if I go down into
Hell, thou art there also. If I take
the Wings of the Morning, and remain
in the uttermost Parts of the Sea, even
there shall thy Hand lead me, and thy
right Hand shall hold me.

106 *Sacramental Devotions,*

TO CHRIST, then, will I fly,
and in his salutary Wounds will I
hide my self. And therefore, O *mer-*
ciful God! cast a favourable Eye
upon my *crucified Redeemer*; behold
the Body of my dying Saviour be-
smeared all over with livid Gore,
and let those *Wounds* my Sins have
made in me, be for ever buried in
his. Oh! let thy Son's *Blood* wash
away my *scarlet Crimes*, and grant it
may become effectual to *cleanse me*
from all Unrighteousness: Regard those
passionate Prayers he pours out upon
the Cross, and accept those strong
Cries, those powerful Intercessions,
this *Son of thy Love* offers up for all
penitent Sinners, as well as for the
Salvation of all *the Elect of God*.

OH LORD *most holy!* Oh GOD
most mighty! thou everlasting Judge!
I cannot but confess before thee, that
when I reflect upon my Life, I am
terrified

terrified with the *Reflection*: For when I view it all over, I find, upon my strictest Scrutiny, that it is nothing else but a *Composition of Sin*; or, at best, but a void and unprofitable *Waste*: or, admit there be any Appearance of some little Goodness in it, yet it is either so counterfeit and defective, or else one way or other attended with such a sensible Mixture of the *Corruptible*, that it cannot be thought *pleasing*, if not indeed altogether *displeasing* in thy Sight: Upon which Reflection I must be forced to conclude, that my whole Life is *full of Sin*; and, in Consequence of that, subject to a State of *Damnation*; or else *unprofitable*, and therefore altogether despicable. Nay, why do I distinguish the *Unprofitable* from the *Damnable*? since if it be the *first*, it cannot escape the Rigour of the *last*; it being so peremptorily declared in the Gospel of our Saviour, That every Tree which bringeth not

108 Sacramental Devotions,

forth good Fruit, shall be cast into the Fire; and that not only that Tree which bringeth forth evil Fruit, but even that Tree which bringeth forth no Fruit at all, is like to meet with the same fatal Conclusion.

THE Instance of the Goats placed at the Left Hand of the Judge, fills me with Horror, when I consider, that they underwent that *Doom*, not merely because they had *done wickedly*, but because they neglected *to do Good*: 'Twas because they neither *fed the Hungry*, nor gave Drink *to the Thirsty*, neither *cloathed the Naked*, nor *visited the Sick*: And therefore, when from this Example I proceed to consider my own Conduct and Behaviour, what shameful Reproach and Self-Condernation must I be filled with, and cast upon my self this very just and mortifying Complaint — *Oh! thou dry and barren Wood, that deservest to be made the Fuel for the everlasting Flames,*

and suitable Meditations. 109

Flames, the doleful Subject of Fire unquenchable! What wilt thou have to alledge for thy self in that Day, when every minute Passage of thy Life shall be weighed in the Balance of an impartial Justice, and a strict Enquiry made, *How it has been spent?* When not a Hair of thy Head shall fall to the Ground, nor a Moment of thy Time be unaccounted for?

O Dreadful Streight! O Anguish insupportable! On the one hand my Sins accusing me; on the other, Justice terrifying me! Beneath me a gaping Hell, an infernal Lake ready to devour me! Above, an angry Judge ready to pass Sentence upon me! Within me hidden Remorse, and a Self-accusing Conscience! Round about me, the material World all in Flames, and melting into a liquid Conflagration! And if in these last great Extremities of Nature;

990 *Sacramental Devotions,*

Nature ; if, under these tremendous Circumstances of awakening Justice, *the Righteous scarcely be saved,* where then shall the *Sinner*, unprepared for Judgment, and *laden with Iniquity,* be able to appear? It will be impossible for him to be concealed, and yet to appear will be altogether intolerable.

AND now, O my SOUL! where canst thou look for Safety? or what Prospect of Relief or Comfort canst thou hope for? What Counsel canst thou take? What Direction canst thou follow? Who or where is he that is, by Way of Eminence and Distinction, stiled, *The Guardian Angel, The Ambassador of Heaven, The Almighty Saviour?* 'Tis J E S U S himself, even *Jesus* my Judge, within whose Arms I tremble, But yet stake Heart, O my SOUL, and do not utterly

and suitable Meditations. 111

utterly despond; dare even yet to
cast thy Confidence on him whom
thou fearest; fly to him from whom
thou hast fled; for in him alone is
Salvation.

BLESSED JESU! according to
thy Name, so be thy *Mercy*! Look
upon me a poor helpless Suppliant
at the Throne of thy Grace, since in
thee alone is my *Hope* and *Help*. If
thou wilt vouchsafe to receive me
into thy *compassionate Arms*, I know
full well they will not be the
streighter for the Reception, nor
thy *Bowels* ever the more contracted
for my Admittance into them. 'Tis
true, O Lord, my guilty Conscience
tells me I have deserved *Damnation*,
nor can my Repentance make the
least Atonement or Satisfaction for
my *Sins*. But then I know and am
persuaded, that thy *Mercy* is as in-
finite as thy self, and that therefore
it

112 *Sacramental Devotions,*

it can surmount my foulest *Offences*;
it can pardon my most grievous
Provocations. — In thee, *O Lord*,
alone do I put my Trust; *Oh*, cast
not away thy *Servant in Displeasure*,
and so I shall not *perish for ever*.

Amen.





THE
BENEFITS

OF OUR
LORD'S PASSION.

From the Latin of GERRARD.

AS often as I contemplate *the*
Sufferings of my Saviour, I pre-
sume to entertain Things of
the highest Importance, with regard
both to the Love of my God, and
the Pardon of my Sins; For the very
Circumstances of my *Saviour's Death*
are

114 *Sacramental Devotions,*

are lively Emblems of my *Saviour's Mercy*: Infomuch that when I behold his Head inclining on the Cross, methinks I see him bowing to salute me: When I view his wide *expanded Arms*, they seem to me in a Posture ready to embrace me. His *open Hands* are Representations of the Blessings he bestows upon me; and his *gaping Side* loudly bespeaks the Ardour of his Love, which is in his very Heart: He is lifted up *on high*, that he might *draw all Men to himself*: His Wounds look *pale and wan*, with Anguish of Pain, but they shine *bright and fresh* with the Fervours of Love; and through the Opening of his *Wounds*, we have Access to the Secrets of his Heart: With Him must needs be *plenteous Redemption*, since not here and there a single Drop, but a whole Stream of Blood flowed plentifully through each penetrated Part of his wounded Body. As the Grape that is pressed in the *Wine Press* diffuses its Juice in abundance, even so the *Flesh*
of

and suitable Meditations. 115

of Christ, labouring under the Weight of divine Wrath, and pressed down with the heavy Burthen of the Sins of a whole World, pours out even the *Blood of God*, to soften the Anger of God, and heal the Stripes of us sinful Men.

WHEN *Abraham* was about to offer up his Son in Sacrifice to the Lord, the Lord said, — *Now know I that thou lovest me, seeing thou hast not withheld thine only Son from me.* And thou in like manner, *O my Son*, be always ready to confess, with humble Gratitude, the unspeakable Love of thy Eternal Father, since he also spared not his own Son, but freely gave Him up for us All, and delivered Him to Death for us, that we, through his Death, might have Life: So that while we were yet Sinners, we were reconciled unto God through the Death of his Son. He loved us while we were yet Enemies, and can we then think that he will ever forget us, now that He has reconciled

116 *Sacramental Devotions,*

us to Himself by the Death of his Son? Nay, is it possible to conceive, that he will ever be unmindful of us, or throw us out of his Care, unless we could, at the same Time, conceive, that 'twere possible for Him to forget the precious *Pledge* of his Son's Love, and the infinite *Ransom* of his Blood, when we are assured, from Infallibility itself, that the *Lord puts our Tears in his Bottle, and orders every good Man's Steps*? Or, indeed, can Christ Himself, both the *Sacrifice* and the *Sacrificer* too, be forgetful of those, for whose sake He vouchsafed to bleed and die, and for whom, therefore, *He lives for Ever to make Intercession*? Can He be ever unmindful of those in *Heaven*, for the sake of whom he endured such inexpressible Torments upon *Earth*?

CONSIDER then, O my SOUL, the great Variety of inestimable *Benefits* that accrue to thee by Virtue of thy Saviour's *Sufferings*! Christ, our compas-

and suitable Meditations. 117

compassionate *High Priest*, sweat out great Drops of Blood for us in his *Agony in the Garden*, to prevent our being overwhelmed with cold despairing Sweats, *in the Hour of Death!* He spontaneously contended with all the formidable Artilleries of Death, that he might save us from the Miseries of *Eternal Death*, when we are contending with the last Agonies of a *Temporal one*. His Soul was exceeding sorrowful, even unto Death (as the Evangelist describes it) that we might live with him in *Heaven*, and when the Bitterness of Death is over, be crowned with Joy unspeakable and full of Glory.

BUT to reflect more particularly upon the Circumstances of his Passion; Consider, that the Son of Man was betrayed into the Hands of Sinners, that he might rescue us sinful Men from the Snares of the Devil: He suffered himself to be betrayed by a Kiss, the Pledge of Love, and the
Token

118 *Sacramental Devotions,*

Token of *Affection*, that he might cancel that Guilt, which our Adversary the *Devil* had brought upon our first Parents, under the Semblance of officious Counsel, and the plausible Appearance of a singular Kindness. He suffered himself to *be taken, and bound, and led away as a Malefactor,* on purpose to release us from the *Chains of Satan*, and free us from the Thralldom of an *everlasting Captivity.*

WE may further observe, that He chose to enter on his PASSION in the Garden, that he might expiate that Original Guilt that was contracted in the Garden of Paradise: He was, under that Conflict, strengthened by an Angel, to the Intent that he might make us *Angelical*, and rank us among *the Number of the Sons of God*: He was *forsaken by his Disciples*, that we might, even after our shameful Relapse into Sin, be again reconciled to our *Offended God*, and stick the closer to him by a more intimate Union. He
was

and suitable Meditations. 119

was accused by False Witnesses before the *Council*, to prevent the Accusations of Satan against us for the Breach of God's Law, before God's *Tribunal*: He was condemned on Earth, that we might be acquitted in Heaven. When he was accused before *Pontius Pilate*, as a Guilty Criminal, though He knew no Sin, neither was Guile found in His Mouth, yet we find him silent, and not opening his Mouth, to the Intent that We the *Criminals* might not be found dumb and speechless, and utterly inexcusable by Reason of our Sins, when we shall be summoned to appear before the Bar of God's Justice. He suffered himself to be buffeted by the rude Rabble, and to undergo Cruel Mockings, that we might not be prosecuted with the *Lasbes of Conscience*, and the *Buffeting of Satan*: His sacred Face was covered and blindfolded, that he might take away the *Veil of Sin* from us, which intercepts our Sight of God, and is the fatal Cause of that inexcusable Ignorance,

120 *Sacramental Devotions,*

rance, which is *damnable* in its Nature, and leads to a State of *Eternal Darkness*: He was willing to be stripped of his external Vestments, that we might be cloathed with that *Robe of Righteousness* and *inward Purity*, which we had lost by our Disobedience. He was torn with *Thorns* and cruel *Scourges*, that he might bear our *Griefs*, and carry our *Sorrows*: He bore the dolorous Weight of his own *Cross*, that He might deliver us from the Weight of that *Eternal Punishment*, which was the deserved Wages of our Sins: He cried out in Extremity, that he was forsaken by God, that He might secure us an everlasting *Habitation* with God in Heaven: He thirsted on the Cross, that he might inspire us with the refreshing *Dew* of Divine Grace; and keep us from coming into that *Place of Torment*, where we should in vain call for a *Drop of Water* to cool our parched Tongue. — Christ our Ransom, assum'd the Condition of a condemned Sinner,

and suitable Meditations. 121

Sinner, that he might save us Sinners from a State of Condemnation; and readily endured the scorching *Vengeance* of an angry God, to rescue us from the Rage of those *Infernal Flames* which cannot be quenched: He was condemned as a *Malefactor*, though Himself the most *Innocent*, that we the *Criminals* might be acquitted; and was slain by *wicked Hands*, on purpose to preserve us from the *tormenting Hands* of a tyrannizing Devil. He cried out for *Grief* and very *Bitterness* of Soul, to save us from eternal *Weeping and Wailing, and Gnashing of Teeth*. He shed out full *Tides of Tears*, that he might *wipe off all Tears from our Eyes*; and at last closed his *Eyes in Death*, that He might open to us the *Gates of Everlasting Life*; and so by the *Ignominy* of the Cross, to make us *Partakers* of that *Crown of Righteousness which fadeth not away*, and instate us in the *Joy of Angels, and the Triumphs of Heaven*.

F

In

122 *Sacramental Devotions,*

In a Word, He suffered for All, that All through him might be saved.

TAKE Courage then, O my SOUL, and do not forfeit this GRAND CHARTER of thy Redemption: Forget not that Multiplicity of Blessings which attends thy Saviour's *Sufferings*, nor ever cast off thy Confidence in thy *adorable Redeemer*. For though thou hast offended against an *infinite Goodness*, yet remember, that an *infinite Price* is paid down for the Offence. Thou art, indeed, to be *judged* for all thy Sins; but know, withal, that the Son of God, who has taken upon Himself the Iniquities of us all, has been *already judged*; and though *They* richly deserve Punishment, yet God has already punished them in *His Son*: If those *Wounds* thy Sins have made in thee, are truly great, yet they are not so great or incurable, but what may be healed by the precious *Balsam* of the *Blood of Christ*. — The Law of *Moses*, indeed, has denounced
a Curse

and suitable Meditations. 123

a Curse against Thee for not observing
*all Things that were written in the
Book of the Law*; But Christ is be-
come a Curse for Thee, and the Hand-
writing which was against Thee, and
registered in the Court of Heaven, is
cancelled and blotted out by *the
Blood of Him that speaketh better
Things than that of Abel*. Most gladly,
therefore, sweetest JESU! will I
esteem thy meritorious *Sufferings* as
the last best Refuge of my desponding
Soul.





The Conclusive PRAYER.

O LORD JESUS CHRIST,
 GOD and MAN, I return
 Thee all possible Praise and Thanks
 for this thy *unspeakable Kindness* to us
miserable Sinners, in that thou hast,
 out of thine own free *Mercy*, without
 any *Merit* of ours, redeemed us from
 Sin and Death by the wonderful Efficacy
 of thy holy *Passion*, and meritorious
Death: *Oh! sweet* JESUS! how
 bitter and great were thy *Pains*!
 How horrible and cruel thy *Punishment*!
 How bloody thy *Wounds*!
 How shameful thy *Death*! and yet
 such as Thou, who art *God blessed for ever*,
 didst voluntarily endure for us
sinful Men, and for our *Salvation*:
 Thou didst expire on the Cross, and
 gavest

and suitable Meditations. 125

gavest up the Ghost in *Extremity of Soul*; that so by thy Torments, having quitted us from all *Guilt*, as well of *Crime* as of *Punishment*, we might be healed: To this End, Thou didst bear the Burden of our Sins upon the Wood of the *Cross*, that Thou mightest recover the *Peace of Souls*, and obtain the true Righteousness for *as many as believe in Thee*.

THEREFORE, *O merciful Redeemer!*
O Thou Son of the Living God! for these Torments and all other *thy Passions*, I will honour and praise Thee for ever; beseeching Thee most humbly, that the Effect of thy *Passions* and *bitter Death*, may work in me most mightily; and that I, being ever mindful of the same, may rejoice therein, and make it my great CONSOLATION against all the Temptations of *Satan*, and against the Fear of *Sin*, and the *Curse of the Law*; that thy *Cross* may become my GRAND EXEMPLAR, both to teach and encourage

126 *Sacramental Devotions,*

courage me to imitate thy *Patience*, to walk in thy *Steps*, and to follow thy *Example*; that so, by being *patient in Tribulation*, I may *rejoice in Hope*, and that while I celebrate the *Cause* of thy *Death*, I my self may reap the inestimable Benefits of it: Grant, *Oh! my Triumphant Saviour!* that it may be so effectual in me, as to enable me to overcome the *World*, the *Flesh* and the *Devil*, even as thou hast overcome *Sin*, *Death* and *Hell*. Thou hast bought me with a Price, *Oh!* reject not, I beseech Thee, *the Work of thine own Hands*, the *Purchase* of thy *Redemption*; but *guide me with thy Counsel*, defend me against all *Temptations*, and protect me in all *Dangers* and *Adversities* whether of *Body* or *Mind*; that so *Sin* may not prevail against me, nor *Satan* get the *Dominion* over me, but that my whole *Spirit*, and *Soul*, and *Body*, may be *preserved blameless* against thy *Second Coming*; and that, as thou hast *once in the End of the World*, appeared to put
away

and suitable Meditations. 127

away Sin by the Sacrifice of Thy self, so also, to all those that in Faith and Sincerity look for Thee, Thou mayest appear a Second Time without Sin, unto Salvation. Grant this, O merciful Saviour, for thy own infinite Merit's sake; To whom, with the Father and the Holy Ghost, be ascribed all Power and Glory, and Honour, and Praise, for Ever and Ever. Amen.

F I N I S.



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